



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Tabaraka</i> ¹ (<i>Allah is exclusively, firmly, iteratively and immensely elevated</i>) Who <i>naẓala</i> (<i>repetitively descended [He]</i>) The Criterion (<i>The Qur'an</i>) on <i>abdehe</i> ² (<i>His slave</i>), to be for the worlds <i>na'theran</i> (<i>iterative warner</i>).	تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾
2. Who for Him (<i>is</i>) the Heavens' ^w and the Earth's ^w proprietorship; and not <i>yattakbeth</i> ³ (<i>[He] takes-and-makes</i>) a son; and not [was] for Him a partner in the proprietorship; and [He] created every-thing ^x so [He] fated it ^x <i>tag'deran</i> ⁴ (<i>infinite fate/fating</i>).	الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ﴿٢﴾
3. And <i>ittakbatho</i> ⁵ (<i>they^z took-and-made</i>) of lesser than/-without Him <i>aa'lehatan</i> (<i>deities</i>); not they ^z create a thing while they (<i>are: to be/being</i>) created; and they ^z possess neither a death ^x nor a life ^w and nor a resurrection ^x .	وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا تَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ أَنْفُسَهُمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ﴿٣﴾
4. And said who ^r unbelieved they ^z <i>en</i> (<i>not</i>) this except <i>efkon</i> ^x (<i>slandorous-fabrication/ specious concoction</i>) ^x <i>iftrabo</i> (<i>[he] crafted it^x as a lie for fraudulent end</i>) and aided him on it ^x other people; so <i>qad</i> (<i>already and affirmatively</i>) they ^z [came/perpetrated] an injustice and a mendacity.	وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءَ وَظُلْمًا وَزُورًا ﴿٤﴾
5. And they ^z said: the [firsts'] (<i>ancients</i>) fables ^w [<i>he</i>] scribed it ^w so it ^w (<i>is being</i>) dictated on him <i>bukratan</i> ^{w6} (<i>early-dawn</i>) ^w and <i>a'seyla</i> ⁷ (<i>late afternoon to sunset</i>).	وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾
6. Let-say [<i>you</i> s]: descended it ^x Who [He] knows the secret in the Heavens ^w and the Earth ^w ; verily He [was] <i>Ghafooran</i> (<i>iterative Forgiver</i>) <i>Raheeman</i> (<i>iterative mercy Giver</i>).	قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا ﴿٦﴾
7. And they ^z said: what (<i>is</i>) for this, the messenger, [<i>he</i>] eats the <i>tta'aama</i> ^x (<i>wheat/edible/food-grains</i>) ^x and [<i>he</i>] walks in the markets; <i>lawla</i> (<i>why have not been</i>) descended to him an angel, so [<i>he</i>] be with him <i>na'theran</i> (<i>iterative warner</i>).	وَقَالُوا مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْهِ الْمَلَكُ فَيَكُونَ مَعَهُ نَذِيرًا ﴿٧﴾

¹ See the *Lexicon* attached to this Translation for this important word “تَبَارَكَ.” In summary: *Tabaraka* (*Allah is exclusively, firmly, iteratively and immensely elevated*).

² The word “*abdehe*” = “His slave,” the denotation of the word “slave” is vastly paradoxical with respect to *Allah* vis-à-vis the *humans*. See the *Lexicon* attached to this Translation for an elaboration.

³ The word “*اتَّخَذَ*” from “*الِاتَّخَاذَ*” which is “*إِفْتَعَالٌ*” for “*الِاتَّخَاذَ*,” as stated in *لسان العرب*; therefore, “*اتَّخَذَ*” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

⁴ The word “*تَقْدِيرًا*” is the infinitive noun of “*قَدَرَ*,” hence the translation is “an infinitive fate,” as “*التقدير*” from *Allah* is the “*قَدَرٌ*”

⁵ See footnote 3884 above, regarding “*اتَّخَذَ*.”

⁶ The word “*bukratan*,” literally means the time between *Fajr* (*early dawn*) Prayer and sunrise.

⁷ The word “*aseyla*,” literally means the time from *noon* to *sunset* or from *Asr* (*late afternoon*) Prayer to *sunset*.

8. Or (*to be*) cast for him a treasure or (*to*) be^w for him a garden^w [*he*] eats from it^w; and said the *dba'lemoona*⁸ (*injustice-doers*): *en* (*not*) *tatta'be'aona* (*you^z closely-follow*) except a man *mas'boora*⁹ (*he who is bewitched*).
9. Let-look [*you^s*] how they^z struck for you^s the parables-/examples, so they^z strayed; so not they^z can (*find*) a path.
10. *Tabaraka*¹⁰ (*Allah is exclusively, firmly, iteratively and immensely elevated*) Who *en*(*if*) [*He*] willed [*He*] (*would have*) made for you^s *kbayran* (*choicer/superior/worthier*) than *tha'leka*(*afar-that-it/*)^x gardens^w run^w from under it^w the rivers and [*He*] makes for you^s castles.
11. Rather denied they^z by The Hour^w while We prepared for who^p [*he*] denied by The Hour^w a *Sa'era*^w (*intensely kindling Fire*)^w.
12. If/when it^w saw them from afar place they^z heard for it^w *taghayyodhan*¹¹ (*intense exasperation*) and sighing.
13. And if (*had been*) flung they^z of it^w a narrow place, *mugarraneena* (*they^z being iteratively bound*¹² *in chains*), they^z called¹³ far-there¹⁴ *thoboran*¹⁵ (*utter-ravage*).
14. Let-not call you^z today: *thoboran* (*utter-ravage*) one and let-call you^z *thoboran*(*utter-ravage*) multitudinous.
15. Let-say [*you^s*]: is *tha'leka*(*afar-that-it/*)^x *kbayron* (*choicer/-superior/worthier*) or the immortality Paradise^w which^u (*had been*) promised the *muttaqoona* (*the reverential guarders against Allah's displeasure*); it^w [was] for them a requital and a destiny.
16. For them in it^w whatever¹⁶ they^z will, immortals they^z (*are*);(*that*) [was] on your^t Lord a promise (*by*) request.
17. And day [*He*] throngs them and what they^z worship of lesser than/without Allah, then says [*He*]: have you^c misled My *eba'de* (*worshippers/submitters/slaves*) these or they strayed the path.

أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ
جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ
الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا
رَجُلًا مَّسْحُورًا ﴿٨﴾

أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثِلَ
فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا
مِّنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ وَتَجْعَلُ لَكَ قُصُورًا ﴿١٠﴾

بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا
لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١١﴾

إِذَا رَأَتْهُمْ مِّن مَّكَانٍ بَعِيدٍ سَمِعُوا
لَهَا تَغِيظًا وَزَفِيرًا ﴿١٢﴾

وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا
مُّقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٣﴾

لَّا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا
وَأَدْعُوا ثُبُورًا كَثِيرًا ﴿١٤﴾

قُلْ أَذَلِك خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ
الَّتِي وُعِدَ الْمُتَّقُونَ كَانَتْ
لَهُمْ جَزَاءً وَمَصِيرًا ﴿١٥﴾

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ
كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَّسْئُولًا ﴿١٦﴾

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ
دُونِ اللَّهِ فَيَقُولُ أَأَنْتُمْ أَضَلَلْتُمْ
عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا
السَّبِيلَ ﴿١٧﴾

⁸ The “ظالمون” = “the injustice-doers,” as “الظلم” = “injustice.” See footnote 148 below.

⁹ The word “مَسْحُورًا” = “masboora” is singular, masculine, objective noun, meaning: *he who is bewitched*.

¹⁰ See the *Lexicon* attached to this Translation for this important word “تَبَارَكَ.” In summary: *Tabaraka* (*Allah is exclusively, firmly, iteratively and immensely elevated*).

¹¹ The word “تَغْيِظًا” = “علي وزن تَغْيِظًا” that is an intensifying state of exasperation, which is different than “الغَيْظُ” = exasperation.

¹² The word “مُقَرَّنِينَ” for “التكثير” see التاج and البصائر.

¹³ The word “دَعَا” in “دَعُوا” has many meanings, among them: ناداه و صاح به = دعا صاحبه. See الهادي.

¹⁴ In Arabic the demonstrative noun: “هناك”، “هنا”، “هناك” are used respectively for “here” (near), “there” (middle) and “far there (for the furthest).” For the “بعيد” = “far,” i.e. neither the immediate and nor the middle but the far. In English there are only two aspects of demonstrative nouns: *here* and *there*.

¹⁵ The word “ثُبُورًا” is infinitive noun, meaning intensity and implying multitudinousness and utterness. See إعراب القرطبي، and القرآن لمحمود صافي.

¹⁶ The particle “مَا” is “إسم أو أداة شرط”، = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning *that which*. See إعراب القرآن، لمحمود صافي and أحمد الحلب.

18. Said they^z: *subhana*¹⁷ (*hallowedly and marvelously we deem You^g transcending all defects and we solemnly stand in awe and utmost consecration of*) You^g; not [was] befitting for us to *nattakbetta*¹⁸ (*[we] take and make*) of lesser than/-without You^g of *an'leyaa*¹⁹ (*guardians/allies*); [and,] but *matta'ata* (*You^g let relish the transitory worldly delights*) them and their fathers until they^z forgot²⁰ (*ceased paying attention to*) the *Thekra* (*Qur'an/Prayer/Allah's mention*) and they^z [were] a people worthless.

قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ
نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ
وَلَكِنْ مَتَّعْتَهُمْ وَعِآبَاءَهُمْ حَتَّى
نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا



19. So *qad* (*already and affirmatively*) denied you^b by what you^z say; so neither can you^z avert nor succor; and whoever [*he*] wrongs²¹ of you^b We (*make*) him taste a big torment.

فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ
فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا
نَصْرًا وَمَنْ يَظْلِم مِّنْكُمْ نَذِقْهُ
عَذَابًا كَبِيرًا



20. And not We sent before you^g of the *mursaleena* (*sent-messengers*) except verily they^z surely eat the *tta'aama*^x (*wheat/edible/food-grains*)^x and they^z walk in the markets; and We made some (*of*) you^b for some an essay^w; do *tassbera* (*hold on patiently*) you^z; and your^t Lord [was] *Basseeran* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ
إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ
وَيَمْشُونَ فِي الْأَسْوَاقِ وَجَعَلْنَا
بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ
وَكَانَ رَبُّكَ بَصِيرًا



21. And said who^r not *yarjona*²² (*they^z fear/hope*) *leqa'ana* (*meeting with Us*): *lawla* (*why have not been*) descended on us the angels or we see our Lord; *laqad* (*verily, already and affirmatively*) *istakbaro*²³ (*they^z affirmed theirⁿ prideful haughtiness*) in their selves^w and recalcitrated they^z a big recalcitration.

وَقَالَ الَّذِينَ لَا يَرْجُونَ
لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلَيِكَةُ
أَوْ نَرَىٰ رَبَّنَا لَقَدْ اسْتَكْبَرُوا فِي
أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا



22. Day see they^z the angels, no *bushra*^w (*pleasant-tiding*)^{w24} then-day for the criminals; and they^z say: a *hejran* (*ban*) *mahjooran*²⁵ (*a banned ban*).

يَوْمَ يَرَوْنَ الْمَلَيِكَةَ لَا بُشْرَىٰ
يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا
مَّحْجُورًا



23. And *qa'demna* (*We came-forth*) to what worked they^z of a work^x then We made it^x a dust *manthora* (*that which is scattered*).

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ
فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا



¹⁷ The word “*subhanaka*”= “سُبْحَانَكَ” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سُبْحَانَ” or “سُبْحَانَهُ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render “*subhanaka*”= “سُبْحَانَكَ” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

¹⁸ The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذُ”, as stated in لسان العرب; therefore, “اتَّخَذَ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

¹⁹ The word “أَوْلِيَاءَ” could also mean, among them: protector, friend.

²⁰ The word “نَسِيَ” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies where Allah says: “We forgot you,” (S 32:14), as Allah does not forget, but He chooses to ceases paying attention to something. See اللسان.

²¹ See the Lexicon attached to this Translation for “ظَالِمٌ”= “ظَالِمٌ”= “injustice-doer” and “أَظْلَمُ”= “wronger.”

²² The word “تَرْجُونَ” from “رَجَا” meaning: feared. But such meaning for “رَجَا” is always, according to the linguist and scholar Al-Farra, associated with the denial, like: “بِمَا رَجَوْتُمْ أَيُّ مَا خَفْتُمْ” see اللسان.

²³ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

²⁴ See the Lexicon attached to this Translation for bashashara/youbashsharo/mubasheran= يُبَشِّرُ/مُبَشِّرٌ/بَشِيرٌ.

²⁵ The word “*mahjoora*”= “مَحْجُورًا” is a masculine, singular, objective noun. It means a “banned ban.” That means: the criminals will be told: today it is a banned ban (rather firm and irrevocable ban) vis-à-vis you and the good tiding of any relief for you from your punishment.

24. The Paradise's ^w companions, then-day <i>khayron</i> (choicer/-superior/worthier) <i>mustagarran</i> ²⁶ (permanent-abode/ultimate realization) and <i>absa'no</i> ²⁷ (perfecter and beautifuler) <i>ma'qeela</i> ²⁸ (noon nap spot).	أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾
25. And day <i>tasha'qqaqo</i> (iteratively rives) the Heaven ^w by the <i>ghama'me</i> ²⁹ (white-clouds), and the angels (had been descended) <i>tan'zeelan</i> ³⁰ (utter/successive descending).	وَيَوْمَ تَشْقُقُ السَّمَاءُ بِالْغَمَمِ وَيُنْزِلُ الْمَلَكُ تَنْزِيلًا ﴿٢٥﴾
26. The proprietorship then-day ³¹ (is) the right for <i>Ar-Rahman</i> ; and [was] a day, on the unbelievers, <i>aseera</i> ³² (of dire difficulty).	الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ﴿٢٦﴾
27. And day (when) bites the <i>dha'lemo</i> ³³ (injustice-doer) on his both hands ³⁴ and says [he]: <i>yalaytane</i> (O, my longing that) <i>ittakhathto</i> ³⁵ (took and made I) with the Messenger a path.	وَيَوْمَ يَعْضُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلِيَّتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾
28. <i>Ya'waylata</i> (presumably for me a lengthy: stay in a valley in Hell/bane/woe); <i>yalayta</i> (O, for a longing that) I not <i>attakhethto</i> ³⁶ (I took and presumed) <i>folanan</i> (such and such be-person) <i>kbaleela</i> ³⁷ (ultimate faithful friend).	يَوِيلَاتِي لِيَتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾
29. <i>Laqad</i> (verily, already and affirmatively) [he] misled me a'n (off) the <i>Theker</i> ^x (Qur'an/Messenger) ^x after <i>edh</i> (when/since) it ^x came (to) me; and the Satan [was] for the mankind a deserter/forsaker.	لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٩﴾
30. And said the Messenger: O, my Lord, verily my people <i>ittakhattho</i> ³⁸ (they ^z took and made) this, The Qur'an, <i>mahjoora</i> ³⁹ (that which is considered obsolete and thus abandoned it).	وَقَالَ الرَّسُولُ يُرَبِّ إِنِّي أَتَّخِذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾
31. And like <i>tha'leka</i> (afar-that-it/) ^x We made for every a prophet a foe ⁴⁰ of the criminals; and sufficed by your ^t Lord <i>Ha'dian</i> (divine-guider) and <i>na'sseran</i> (iterative succorer).	وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣١﴾

²⁶ Clearly for the realization of any thing in this world requires time and place to happen in it semi-permanently.

²⁷ There is no English word for أحسن = *absane*. Both words *perfecter* and *beautifuler* are in their adjective sense.

²⁸ The word "مَقِيلًا" means the place of noon napping spot.

²⁹ The word "الغمام" = "white clouds," unlike "السحاب" = "gliding clouds of a darker color and rain carrier." See اللسان.

³⁰ The word "تنزيلاً" has two possible connotations: (a) some Qur'an commentators say it meant for *surety* or the intensity of the descending. (b) Others say it is meant for *successiveness* of the descending.

³¹ There is no English equivalent for "يومئذ" literally on then-day, not on that day, as that indicates further or less immediate, whereas "يومئذ" indicate then or there and then.

³² The word "dire" is to qualify "difficult," as "difficult" means "عسير," but "عسير" is the intensive form of عسير.

³³ The word "ظالم" = "فاعل الظلم" = "the injustice-doer," as "الظالم" = "injustice." Also, in this *Ayah*, the word "الظالم" is to qualify the word "اهل" in "أهلها," which is singular or plural. So here the "village" is Makkah, thus, in honor for this particular "village" the "wrong" is not associated with it, like in almost all other villages mentioned in The Qur'an, but to its people. And here since the "أهلها" could be treated as plural or singular, the singular is used to perhaps indicate that every one of them was a wronger or the over whelming majority of them were so.

³⁴ The expression "bites on his both hands" is Arabic tongue, figurative speech for strong regret and contrition.

³⁵ See footnote 18 above regarding اتخذ.

³⁶ Ibid.

³⁷ The word "خليل" is "ultimate-faithful-friend," i.e. friend without any "خلل" = defect. English as well as Arabic-English dictionaries almost all do not have an entry for "خلة." They come closest to it in the opinion of the authors of such a few dictionaries by saying "intimate-friendship" or friendship without defect. Clearly intimate, although gives the sense of "closeness and sincerity" it also carries with it the unacceptable open expression of "sexual relation," hence making such entry as useless and invalid in terms of "خلة" as stated in The Qur'an. That is why I chose to express "خلة" as "ultimate-faithful-friendship" and "kbaleel" as "ultimate faithful friend."

³⁸ See footnote 18 above regarding اتخذ.

³⁹ The word "mahjoora," is an objective, singular, masculine noun =: that which is considered obsolete and thus abandoned.

⁴⁰ The word "عدو" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see اللسان and الهادي.

32. And said who ^r unbelieved they ^z : <i>lawla</i> (why have not been) <i>nuzẓela</i> (recurrently descended) on him 'The Qur'an ^x a statement ^w a once ^{w41} ; like <i>tha'leka</i> (afar-that-it/) ^x to We firm by it ^x your ^t <i>foaa'da</i> (keen-preoccupation of the heart); and <i>rattalnabo</i> (We sequentially intoned it ^x) <i>tarteelan</i> ⁴² (sequential absolute intonement).	وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢﴾
33. And not <i>ya'atonaka</i> (they ^z come to you ^s) by a parable-/example except We came (to) you ^s by the right and an <i>ahsa'no</i> ⁴³ (perfecter and beautifuler) explanation.	وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾
34. Who ^r (are to be) thronged they ^z on their faces to Hell ^w those (are in) eviler place and <i>adballo</i> ⁴⁴ (more astray) a path.	الَّذِينَ تُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٣٤﴾
35. And <i>laqad</i> (verily, already and affirmatively) We gave <i>Mosa</i> (Moses) the book and We made with him his brother <i>Haroon</i> (Aaron) <i>awaẓeera</i> (vizier/ minister/ assistant).	وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ زَئِيرًا ﴿٣٥﴾
36. So We said: let-go you both to the people who ^r they ^z denied by Our <i>Aya'te</i> ^w (miracles/signs/proofs) then We destroyed them <i>ted'meran</i> ⁴⁵ (utter-destruction).	فَقُلْنَا أَذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا فَدَمْزِلْنَهُمْ تَدْمِيرًا ﴿٣٦﴾
37. And <i>Noohen's</i> (Noah's) people <i>lamma</i> (when/whence) denied they ^z the messengers ⁴⁶ ; We drowned them, and We made them for the mankind an <i>Aya'tan</i> ^w (sign/proof) and We prepared for the <i>dha'lemeena</i> ⁴⁷ (injustice-doers) a torment painful.	وَقَوْمَ نُوحٍ لَمَّا كَذَبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ ءَايَةً وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾
38. And <i>Aadan</i> (people of Aad) and <i>Thamooda</i> (people of Thamood) and the <i>Ras'</i> (well) companions and generations between <i>tha'leka</i> (afar-that-it/) ^x many.	وَعَادًا وَثَمُودًا وَأَصْحَابَ الرِّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا ﴿٣٨﴾
39. And each, We struck for him the parables/-examples; and each <i>tabbarna</i> (We had smashed/damaged) <i>tatbera</i> ⁴⁸ (an utter-bane/ damage).	وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَلِ وَكُلًّا تَبَرْنَا تَعْبِيرًا ﴿٣٩﴾
40. And <i>laqad</i> (verily, already and affirmatively) <i>ataw</i> ^x (they ^z arrived at and passed by) ^x on the village ^w which ^u (had been) ill-rained ^w the ill rain; have then not they ^z been seeing it ^w ; rather they ^z were, not <i>yarjona</i> ⁵⁰ (fearing/hoping for) resurrection.	وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا مَطَرًا سَوِيًّا أَفَلَمْ يَكُونُوا يَرَوْنَهَا بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا ﴿٤٠﴾

⁴¹ The word “جُمْلَةً” = “statement” is a feminine gender in Arabic and “once^w” is a *qualifier* for the “statement.” Hence, [she-] is prefixed to convey such qualification.

⁴² The word “ترتيلًا” is *infinitive objective noun* hence it is prefixed by “absolute” for *intensity*.

⁴³ There is no English word for *احسن* = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

⁴⁴ The word “اضل” = “adballo” is a *superlative adjective* for “strayer” for which there is no English equivalent.

⁴⁵ The word “تدميرًا” is the *infinitive noun* of “دمر” for *intensity*, i.e. *total destruction* or an *utter destruction*.

⁴⁶ The word “messengers” is used here in *generic* sense as Noah is the *first* messenger. That is to say whoever *ubelieves one* messenger it is as if he *unbelieved all* messengers. Because *all* Allah's messengers carry His message. See *الفرطبي*. This is a *proof* of such a fact, i.e. whoever *unbelieves one* messenger as if he *unbelieved all* other messengers.

⁴⁷ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the *Lexicon* attached to this *Translation*.

⁴⁸ The word “تعبيرًا” is an *infinitive noun*, giving *intensity* for being repetitive and utter.

⁴⁹ In Arabic there is a *distinction* between “مطر” = rained, and “أمطر” = ill-rained, as “مطر” = في الخير and “أمطر” = في الشر. In this case “أمطر” is used. So for *lack* of “أمطر” in English, I chose ill-rained.

⁵⁰ The word “ترجون” from “رجا” meaning: *feared*. But such meaning for “رجا” is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: “ما رجوتك أي ما خفتك” see *اللسان*.

41. And if they ^z saw you ^g <i>en (not) yattakbathonaka</i> ⁵¹ (they ^z take and make you ^g) except jestingly; is this whom ^x Allah missioned ⁵² a messenger.	وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿٥١﴾
42. Surely <i>kada</i> ([he] neared to/verged/almost) surely (to) mislead us a'n (off) our <i>aa'lehata</i> (deities) <i>lanla</i> (had it not been for) that <i>ssaba'rna</i> (we held on patiently) on it ^w ; and they ^z will know when they ^z see the torment who ^p (<i>is</i>) <i>adhallo</i> (more astray) a path.	إِن كَادَ لَيُضِلَّنَا عَنْ آلِهَتِنَا لَوْلَا أَن صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿٥٢﴾
43. Have you ^h seen whom ^p <i>ittakbatha</i> ⁵³ ([he] took and presumed) his <i>elaha</i> (a deity) his <i>hawwa</i> (tendentious liking); are you ^s then (to) be on him a custodian.	أَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوًىهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٥٣﴾
44. Or do reckon [you ^s] that most (of) them hear or reason; <i>en (not)</i> they except like the <i>an'aame</i> ⁵⁴ (cattle-/sheep-/goats/and camels) ^w rather they (are) <i>adhallo</i> (more astray) a path.	أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِن هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٥٤﴾
45. Have not seen [you ^s] to your ^t Lord how [He] extended the shadow ^x ; and had [He] willed surely (would have) made it ^x [He] still; afterwards We made the sun ^w on it ^x a proof ⁵⁵ .	أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسُ عَلَيْهِ دَلِيلًا ﴿٥٥﴾
46. Afterwards <i>qabadhna</i> ⁵⁶ (We hand-held/took) it ^x to Us <i>gabdbhan</i> ⁵⁷ (hand-holding, taking) easy.	ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٥٦﴾
47. And He Who made for you ^b the night a <i>lebasan</i> (a sweeping: cover/wear by its darkness) and the sleep a <i>sobatan</i> (repose/ease); and [He] made the day a <i>noshoran</i> (revival/spread/resurrection).	وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿٥٧﴾
48. And He Who sent the winds ^w a <i>bushra</i> (pleasant tiding) before His mercy's ^w (<i>ghaytha</i> =delightful satiating-and-reviving rain) [both hands ^w] ⁵⁸ ; and We descended from the sky ^w water ^x <i>ttahooran</i> ⁵⁹ (resolutely purged/ purger) ^x	وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٥٨﴾
49. To quicken [We] by it ^x a dead <i>baldatan</i> ^w (region, settlement, Makkah) ^w and <i>nus'qeya</i> ⁶⁰ (avail to drink) it ^x [We] of what We created (of) <i>an'aa'man</i> ^w (cattle/ camel/ sheep and goats) ^w and peoples, many.	لِنُحْيِيَ بِهِ بَلَدَةً مَيِّتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ كَثِيرًا ﴿٥٩﴾
50. And <i>laqad</i> (verily, already and affirmatively) We variegated it ^x among them, to <i>yadbdhakkaro</i> (repetitively-reminisce they ^z); then <i>aba</i> ⁶¹ (categorically refused) most (of) [the] mankind except <i>kofooran</i> ⁶² (unbelief/ ingratitude).	وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٦٠﴾

⁵¹ See footnote 18 above regarding اتَّخَذَ.

⁵² The word “بعث” carries several meanings, among them: sent, arouse, resurrected, missioned, and prompted.

⁵³ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁵⁴ The word “Al-an'am” = “الأنعام” or “neam” “نعم” means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: “كل ذي خلف و ظلف” = cattle, sheep, goats, and camels.

⁵⁵ That is “proof” = “برهان” if it were not for the sun, the shadow would not be known.

⁵⁶ That is He took it to Him a taking.

⁵⁷ That is gradual in proportion to sun-light, less sun-light less shadow or more sun-light more shadow.

⁵⁸ This is a figure of speech combined with the Arabic tongue expression “between his or her both hands” means in front of. Additionally, some maintain that the “hands” are symbols of divine Might or Power.

⁵⁹ The word “طهور” means that which is clean and pure in and of itself and it purges others.

⁶⁰ The word “أسقىناكم” rooted in “أسقى” and not “سقى.” And “أسقى” means availed (liquid) for drinking. See الراغب.

⁶¹ The word *aba*=“أبى” means categorically (absolutely, without exception) refused, i.e. not just simply refused.

51. And had We willed, surely (<i>We would have</i>) missioned ⁶³ in every village ^w <i>na'theran</i> (<i>iterative warner</i>).	وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿٥١﴾
52. So let-not [<i>you</i> ^s] obey the unbelievers; and <i>jahid</i> (<i>let-exert</i> [<i>you</i> ^s] <i>your</i> ^t <i>utmost mental, physical and possessional efforts fighting/ striving in Allah's cause against</i>) them by it ^{x64} a big <i>jeypadan</i> (<i>vigorous exertion of utmost mental, physical and possessional efforts</i>).	فَلَا تَطْعَمِ الْكَافِرِينَ وَجَهْدَهُمْ بِهِ جِهَادًا كَبِيرًا ﴿٥٢﴾
53. And He Who merged the two seas; this (<i>is</i>) <i>adhbbon</i> ⁶⁵ (<i>palatably good</i>), <i>foraton</i> ⁶⁶ (<i>strongly palatably good</i>), and this (<i>is</i>) salty <i>ujajon</i> ⁶⁷ (<i>strongly salty-bitter-hot</i>); and [He] made between them both <i>barzakhan</i> ⁶⁸ (<i>invisible-barrier</i>) and a <i>ban mahjoora</i> ⁶⁹ (<i>a banned ban</i>).	وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا ﴿٥٣﴾
54. And He Who created of the water a human; then [He] made him a lineage (<i>paternally</i>) and a kinship (<i>maternally/- by marriage</i>); and [was] your ^t Lord Omnipotent.	وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾
55. And they ^z worship of lesser than/without Allah what neither benefits them and nor harms them; and [was] the unbeliever over his Lord <i>dhaheeran</i> ⁷⁰ (<i>openly and pertinaciously evil helper/ backer/ supporter</i>).	وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ﴿٥٥﴾
56. And not We sent you ^g except a <i>mubashsberan</i> ⁷¹ (<i>iterative teller of pleasant tiding</i>) and <i>na'theran</i> (<i>iterative warner</i>).	وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾
57. Let-say [<i>you</i> ^s]: not [I] ask you ^z over it ^x of remuneration except whom ^p [he] willed to <i>yattakbetha</i> ⁷² ([he] <i>takes and makes</i>) to his Lord a path.	قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٥٧﴾
58. And let-trust [<i>you</i> ^s] on The Hayya (<i>Living/ Alive</i>), Who dies not; and <i>sabbeh</i> ⁷³ (<i>let-say</i> [<i>you</i> ^s]: <i>subhana Allah</i>) by His praise; and sufficed by Him by His <i>eba'de's</i> (<i>worshippers/ submitters/ slaves</i>)'s offenses Proficient.	وَتَوَكَّلْ عَلَى الْهَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَىٰ بِهِ بِذُنُوبٍ عِبَادَهُ خَيْرًا ﴿٥٨﴾
59. Who [He] created the Heavens ^w and the Earth ^w and	الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

⁶² The word “كُفُور” is *masculine noun*, denoting two meanings: (1) unbelief in religion; (2) ingratitude towards Allah's favors. Thus, this translation: “unbelief/ingratitude.”

⁶³ The word “بَعَثَ” carries several meanings, among them: *missioned, sent, arouse, resurrected, awaken, and prompted*.

⁶⁴ That is by The Qur'an.

⁶⁵ The word “عَذْبٌ” means *palatably good*. See اللسان

⁶⁶ The word “فُرَاتٌ” means *strongly palatably-good*. See اللسان

⁶⁷ The word “أُجَاجٌ” means *salty*, and *strongly salty-bitter-hot*. For definition of “أُجَاجٌ” see الراغب و اللسان.

⁶⁸ The word “بَرْزَخٌ” is an “invisible-barrier.”

⁶⁹ The word “mahjoora”= “مَحْجُورًا” is a *masculine, singular, objective noun*. It means a “banned ban.” That means: the criminals will be told: today it is *banned a ban* (rather *firm and irrevocable ban*) vis-à-vis you and the good tiding of any relief for you from your punishment.

⁷⁰ The word “ظَهِيرًا” is an intensive form for *singular, subjective, masculine noun* with at least *double* meanings, both being *openly and pertinaciously*: (1) *helper* or (2) *evil helper*.

⁷¹ The word “mubashsberan” is *masculine, singular, subjective noun*, meaning *proclaimer of good tiding*, with no English equivalent.

⁷² See footnote 18 above regarding اتَّخَذَ.

⁷³ The phrase “subhana Allah,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*.

whatever between them both in six days; afterwards <i>istawa</i> ⁷⁴ ([He] set Himself) on The <i>Arshe</i> ⁷⁵ (Throne of Kingship), <i>Ar-Rahmano</i> , so let-ask [you s] by Him a proficient.	وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ فَسَأَلَ بِهِ خَيْرًا ﴿٥٩﴾
60. And if(<i>had been</i>) said for them: let-kowtow you ^z for <i>Ar-Rahman</i> ; said they ^z : and what (<i>is</i>) <i>Ar-Rahman</i> ; do we kowtow for what command us [you s]; and [it s] ⁷⁶ augmented them an aversion.	وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾
61. <i>Tabaraka</i> ⁷⁷ ([He] firmly bestows as accepts multitudinous goodness and worthiness) Who made [He] in the Heavens ^w zodiacs and [He] made in it ^w a lamp ^x and a moon ^x an illuminator.	تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿٦١﴾
62. And He Who made the night and the day <i>kebelfatan</i> (succession/alternate) for whom ^p [he] wanted to <i>yadhdhakkara</i> (repetitively-remisce [he]) or [he] wanted <i>shokoran</i> ⁷⁸ (iterative/ utmost thanks).	وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خَلْفَةً لِّمَن أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾
63. And <i>Ar-Rahman's eba'de</i> (worshippers/submitters), who ^r walk they ^z on the land ^w gently and if the <i>jabiloona</i> ⁷⁹ (they who act ignorantly or incorrectly) addressed them, said they ^z : <i>salaman</i> (peace/greeting).	وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾
64. And who ^r <i>youbayyetona</i> (they ^z nocturnally remain) for their Lord <i>sujjadan</i> (they who are kowtowing) and <i>geyaman</i> (they who are upstanding).	وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَمًا ﴿٦٤﴾
65. And who ^r say they ^z : (O,) our Lord, let-avert a'n (off) us [You s] Hell's ^w torment; verily its ^w torment [was] a <i>gharaman</i> ⁸⁰ (adherent to a lasting ruinous torment).	وَالَّذِينَ يَقُولُونَ رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾
66. Verily it ^w fouled a <i>mustagarran</i> (long-term abode/-ultimate realization) and a residence.	إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾
67. And who ^r if expended they ^z neither squander they ^z and nor they ^z stinted and [was] between <i>tha'leka</i> (afar-that-it/) ^x <i>qawaman</i> (balanced-middle).	وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٧﴾
68. And who ^r not invoke they ^z with Allah another <i>elaban</i> (a deity), and not they ^z kill the self ^w which ^u Allah hallowed/forbade except by the right, and not	وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي

⁷⁴ The word “*istawa*” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that *in the case of Allah, the “hon” did He “istawa” is not knowable*, because there is *nothing* to compare Allah with to know the “hon” of His action.

⁷⁵ See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

⁷⁶ The hidden pronoun [it] refers to the *say to them*: you kowtow. Such *say augmented them aversion*.

⁷⁷ See the *Lexicon* attached to this *Translation* for this important word “تَبَارَكَ”. In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness..

⁷⁸ The word “شُكُورًا” means multitudinousness of thanks, or doing the utmost of thanks.

⁷⁹ The word “جَاهِلُونَ”=“*jabeloona*” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in something contrary to reality, (3) did some-thing not correct. So the “*jabiloona*” are they who act ignorantly or incorrectly.

⁸⁰ The word “*gharama*” is an adherent to a lasting ruinous torment.

adulterate they ^z and whoever [he] does <i>tha'leka</i> (<i>afar-that-it/</i>) ^x <i>yalqa</i> ([he] meets) <i>athama</i> ⁸¹ (<i>sins/punishments-/ valley-in-Hell</i>).	حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٣٨﴾
69. (To be) doubled for him the torment, The <i>Qeyamatey's</i> ^w (<i>Judgment's</i>) Day, and immortalizes [he] in it ^x <i>mubanan</i> ⁸² (<i>looked at sordidly and contemptibly</i>).	يُضَعَّفَ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ وَيُخَلَّدُ فِيهِ مَهَانًا ﴿٣٩﴾
70. Except whom ^p [he] repented and [he] believed and [he] worked a righteous work, then those Allah substitutes their <i>sayyea'tey</i> ^w (<i>demeritorious-deeds</i>) ^w <i>hasanaten</i> (<i>meritorious-deeds</i>) ^w ; and [was] Allah <i>Ghafora</i> (<i>iterative Forgiver</i>), <i>Ra'heman</i> (<i>multitudinous mercy Giver</i>).	إِلَّا مَنْ تَابَ وَآمَرَ بِهِ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٤٠﴾
71. And who ^p [he] repented and [he] worked righteously then truly he repents to Allah a <i>mataban</i> ⁸³ (<i>assured repentance</i>).	وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٤١﴾
72. And who ^r not witness/testify they ^z (by) the mendacity, and if/when passed they ^z by the frivolity they ^z passed <i>Keraman</i> ⁸⁴ (<i>in high self-esteem and heedless to frivolity</i>).	وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٤٢﴾
73. And who ^r if (<i>had been</i>) reminded they ^z by their Lord's <i>Aya'te</i> ^w (<i>messages</i>) they ^z tumbled not on it ^w <i>somman</i> (<i>deafly people</i>) and <i>omyanan</i> (<i>blind people</i>).	وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمًيَانًا ﴿٤٣﴾
74. And who ^r say they ^z : (O,) our Lord, let-grant for us [You ^s] of our spouses (<i>wives</i>) and our offsprings ^w <i>qurra-ta'ayonen</i> ⁸⁵ (<i>eyes'-cooling for bounteous satisfaction</i>) ^w and let-[You ^s] make us for the <i>muttaqeena</i> (<i>who reverentially guard against Allah's displeasure</i>) leader(s) ⁸⁶ .	وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا ذُرِّيَّتًا قَرَةً أَعْيُنَ وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٤٤﴾
75. Those (<i>are to be</i>) requited they ^z the chamber ^w by what <i>ssabaro</i> (<i>they^z held on patiently</i>) and (<i>are made to</i>) receive-/meet they ^z in it ^w a greeting ^w and a peace.	أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلْقَوْنَ فِيهَا خُجَّةً وَسَلَامًا ﴿٤٥﴾
76. Immortals they ^z (<i>are</i>)in it ^w <i>hasonat</i> (<i>ultimately perfected and beautified-she</i>) ⁸⁷ <i>mustagarran</i> (<i>long-term-abode</i>)and a residence.	خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٤٦﴾
77. Let-say [you ^s]: not encumbers by you ^b my Lord <i>lawla</i> (<i>had it not been for</i>) your ⁿ invocation; so <i>qad</i> (<i>already and affirmatively</i>) denied you ^c so will (<i>yourⁿ punishment</i>) be adherent ⁸⁸ (<i>obligatory on you^c i.e. it is inescapable</i>).	قُلْ مَا يَعْجُزُا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لَكُمْ إِذَا لَزَامَا ﴿٤٧﴾

⁸¹ The word “أثامًا” although could be plural for “إثم” = “sin,” so “أثامًا” becomes “sins.” But *in fact* it means “punishment,” or “a valley in Hell,” see الفرقاني and القرطبي.

⁸² The word “muban” = “مهانا,” is a singular, objective, masculine noun, meaning: he who is looked at sordidly and contemptibly.

⁸³ The word “متابا” is the infinitive noun of “تاب” which means the *assured or sure doing of the action of the word*.

⁸⁴ The word “كراما” is *subjective, plural, masculine noun*. See the *Lexicon* attached to this Translation for this important word. This is an Arabic *tongue* expression meaning: passed by (in this case frivolous talk being carried out by some others) without paying attention to what was talked about.

⁸⁵ The statement: “قَرَّةَ أَعْيُنَ” is *rather lofty and elegant Arabic tongue expression*, meanin the eyes' tears have “cooled” and ceased to flow and became quiet and still, bounteously rejoicing for what they saw. In other word: the one with such eyes became rather happy.

⁸⁶ The word “إماما” is *infinitive noun*, so no plural for it. So in this case it means an example to be followed by others. See “إعراب القرآن لـ محمود صافي” and “القرطبي.” However, there are some linguists who say it might be a plural in and of itself: على وزن فعال كـ صحاب.

⁸⁷ This suffix -she^y is التانيث = the feminizing article designating word/phrase femininity.

⁸⁸ That is the Battle of Badr, when the *polytheists* who unbelieved the Prophet(SAWS) and were punished by the fight and their slaying on the Day of Badr. Thus, the *fight and the killing of them* were *inescapable*, so “adherent” to them. +

